

Mission - Japan



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The Revised Version and the Bible Woman.

Possibly it is only a small minority of our mission body who remember the thrill of excitement with which the English Revised Version was received by the whole Church in 1880 and the storm of approval or disapproval which followed its appearance. Even ten or more years later I recall the scene when one of our good mission fathers, as he was about to lead a meeting and found on the desk only the revised version, said in tones severe, albeit with a twinkle in his eye, "Take this away and bring me a Holy Bible."

Here in Japan, however, the revised version quietly took its place on the shelves of the bookstores and on the

minister's desk, while the rank and file of the Christians hardly knew of its existence. We who have been teachers of the New Testament have felt the deficiencies of the old version and awaited most eagerly the appearance of the long-promised revision, and something of that spirit was infused into our pupils.

I sent out a questionnaire to some of our Bible women, consisting of four questions.

1. Are you glad to use the revised version in your private reading? A majority said unequivocally, "Yes." Many replied, "Not in devotional reading, but in personal study." One said, "No." Three said they were "trying to like it, because it was better for other people, but they had not succeeded in liking it for themselves yet."

2. Do you desire to see it used in Sunday-school? All agreed it was easier for the pupils to understand and so desirable, but it is too expensive for all the pupils to own, and, so, impracticable for the present. Two women reported that it was being used in their Sunday-school classes for the older children.

3. Do you desire to use it in your calling? All would like to do so, because it is much easier to understand, but one says, "I am the only person in our Christian community, who has it, so it is not possible to use it."

4. Points in which it is superior or inferior to the old version?

All speak of the clearness of the set-

ting up, quotation marks both direct and indirect being used. The lining, too, is impressive, each petition of the Lord's prayer, e. g., being in a separate line, as are each of the beatitudes. The chapters and verses are clearly marked at the top of the page, but our experience is that there is a serious defect, in that it is difficult to tell where the verse begins. I wonder if verses might not have been indicated at the top and also in the text.

Many spoke of disliking the form *nasu na*, and wished it might have been *nasu nakare*. The change from the literary to the spoken language, however, is especially fortunate where our Lord's words are quoted, and it is now *ii-tamau* instead of *ii-keruwa*. The Chinese characters were taken over in the old version from the Chinese Bible, and many of them are so difficult that pastors, as well as others, could not possibly read the text, were it not for the *kana*, but in the new version this defect has been rectified.

As I have used the revised version in teaching, it is so clear and simple that I have the feeling that the pupils are reading English. In the old version, in so many cases, I have felt the weakness of the sentences, due to the order of the words, and now they are more virile, as, e. g., each beatitude now begins with a clarion note in which we can all but hear our Master's voice, as he calls to the multitude,

"Saiwai naru kana! kokoro no mazushiki mono,

Tenkoku wa, sono hito no mono nari.

"Saiwai naru kana! gi ni uye kawa-ku mono,

Sono hito wa aku koto wo en."

In the passage "Lay not up for yourselves treasure upon earth," the old version began with the moth and the rust, and the treasure came trailing along after. Now, however, the English order is preserved, with the emphasis on the treasure in heaven. In the old version the translators sometimes seemed to write from a theological bias, deciding by their trans-

lations some mooted questions. In a number of places the pupils have spoken of changes they did not like, but in almost every case it is because the original is rough, or hard to understand, and the translators of the old version had changed it to make it intelligible.

Altogether, as far as I can learn, Bible students, Christian workers and some Christians are rejoiced to receive the revised version, and it is only a matter of time, and, we hope, of reduced expense, when it will naturally take its place in the churches.

I would like to put the question. Would it not be possible to have the gospels only printed in a cheap form, to cultivate the interest of the rank and file of the Church, and make it possible to use it in Sunday-school Bible-classes? Another suggestion is, May we not hope speedily for a *Rōmaji* edition? Many of the missionaries of fifteen years standing have felt that, tho the Bible is not difficult to read in the character, or *kana*, nevertheless the teacher is hampered in quickly finding passages, and so, whether wisely or not, they have come to depend on the *Rōmaji*. Of course, we are required to be ashamed of the fact, but let us old fogies make a strong plea for a *Rōmaji* edition.

(MISS) GERTRUDE COZAD.

Hanabatake's Heartening Happenings.

February 11th the daily paper contained a list of those in Okayama *Ken* who received special recognition from the Home Department at Tokyo, and also the names of the different orphanages and charity works to which it gave aid. The only person doing charity work in the *Ken*, who received this recognition, was Miss Adams, and the *Hakuaiikai* again was in the list of those institutions which received aid from the Home Department. In Japan, fifteen persons doing social work received this recogni-

tion, including three foreigners, and half the number were Christians.

March 1st representatives from each institution receiving aid, and also Miss Adams, were notified of the amount of money each would receive, and directed to come to the *Kencho* for it on that day. On arrival the representatives were taken to a large room and arranged in order of amounts received. The *Hakuaikai*, receiving 230 *yen*, stood second, the Okayama Orphanage taking the first place. Miss Adams was the only lady present. The Governor and several officials came in, and after a short address to all from the Governor, the names were called and each representative received the certificate for his institution, with all the formality of diplomas given at graduation. The Governor then made a special address to Miss Adams, thanking her for what she had done for the poor of Okayama, saying this certificate showed not only his appreciation of her work, but that of the Home Minister and Home Department. He hoped this would be an incentive to greater work and help in bringing Japan and America closer together. All waited until the Governor left the room, and before leaving the building, went to his office to express their thanks.

Miss Adams received 100 *yen* from the Home Department, with her certificate. As she felt this recognition was largely due to the help of her Japanese associates, a part of the money was shared with them, and the remainder will probably be used for a lantern for the settlement work.

The *Hakuaikai* has received this special aid, *joseikin*, from the Home Department since 1908, the amounts varying from year to year. The largest amount received is 300 *yen*.

May 11th, the trustees and workers in the *Hakuaikai* Dispensary held a congratulatory meeting for Miss Adams, which was attended by many of her friends and was a very happy occasion. Both the Governor and Mayor were out of the city, but sent congratulatory ad-

resses to be read by their representatives. Addresses were also made by the trustees, pastor of the church, and a representative of the *Fujinkai* (Woman's Association). Miss Adams thanked them, saying she felt this recognition not due so much to what she had done, as to the help and sympathy of the Governor, trustees and Okayama people, and the faithful work of her assistants.

May 3rd the *Hakuaikai* was honored by a visit from Prince Tokugawa and Dr. Kitazato, accompanied by the Governor, Mayor, and other lesser officials. The *Hakuaikai* receives help in its medical work, from the *Saiseikai*, and this visit was to see how that money was used, Prince Tokugawa being the president of that organization.

Last month the *Hakuaikai* held a very successful bazaar and concert, which added 200 *yen* to the Dispensary Endowment, and aided in the running expenses.

ARTHUR W. STANFORD.

Mission Meeting Action.

The visit of the Deputation is now history—epoch making history, we trust. They compelled the Mission to think, and this thought has resulted in action, a long step forward in the development of mission policy. After their three months of studying mission problems and viewing the situation from all points, especially that of the *Kumi-ai* leaders, the Deputation came to Mission Meeting with a definite program to suggest to the Mission.

The first one and one-half days of Mission Meeting were spent in hearing the report of the findings of the Deputation in so far as they bore on mission policy, and other long sessions were spent in considering action growing out of this. In fact on this account the annual meeting this year lasted about three days longer than usual. For two days the *Kumi-ai* leaders were at Arima, at the invitation of the Deputation, that these

latter might obtain their opinion on two subjects especially: In what ways can there be developed that "closer coöperation" that the *Kumi-ai* leaders have repeatedly said they desire; and what message have they for the people, especially for possible missionary recruits, in America. During these two days the Mission was considering what action, if any, growing out of the report of the Deputation should be taken.

The attitude of the accredited representatives of the *Kumi-ai* Church was so invariably happy, and their replies so unanimous in favor of "closer coöperation," that when the Mission had time for a free expression of opinion it was found to be heartily in favor of creating the office of Field Secretary. The duties of this office were not clearly defined, but it was generally understood that the incumbent should be one of the older, stronger, experienced men; that the duties (1) towards the Mission, should be what the term would naturally imply; (2) towards the Board, should be those of a responsible corresponding secretary; and (3) towards the *Kumi-ai* Church, those of the accredited representative of the Mission. And it was further understood that these duties, at the desire of the *Kumi-ai* Church leaders, are to include touring in Korea for the purpose of helping solve the difficult problems of the *Kumi-ai* Church in Korea.

In all this consideration the Mission was greatly helped by the outstanding fact that in Dr. Pedley we have the ideal man for the position of Field Secretary from whatever side the duties may be viewed. Not only does he possess the confidence of the Mission, but to a very remarkable degree the *Kumi-ai* leaders and pastors generally know and trust him, and desire to avail themselves of his remarkable ability as counsellor and coöperator. And further, the missionaries in Korea trust him and some of them have already expressed the hope that, if any one of our body is to stand between them and the *Kumi-ai* Church in Korea as go-between; it may be he. The Mis-

sion, therefore, takes this advance step with the confidence born of the feeling that it is the one indicated by all circumstances.

Another recommendation of the Deputation was that one of the stations, possibly more than one, should be selected with a view to being strengthened along certain lines. The Deputation's thought is that in view of the fact that many of the stations are under-manned as well as poorly provided with paraphernalia for carrying on an aggressive, effective work, rather than permit all the stations to be under-manned, at least one should be adequately provided with workers, not only, but also with apparatus for various forms of work; and that this special station, in not one of the largest, nor yet one of the smallest cities, should thus become a kind of "demonstration center," capable of showing the possibilities of various lines of work.

A "Committee of Six" was elected to consider the above proposition, as well as several other suggestions of the Deputation, both as to policy and detail.

Encouraged by the attitude of the Deputation the Mission reaffirmed its belief in a policy of expansion, and new families and new women missionaries were asked for.

Our attitude as a Mission towards the higher education of women was considered anew. We feel, it was found, that there is now, and that there will increasingly appear, the need of institutions of collegiate rank throughout the empire. In view of this Kobe College should begin at once to study its needs and formulate a definite policy; this policy of expansion may in time, on account of the high cost of real estate in the heart of Kobe, necessitate the removal of either the academy or collegiate department of Kobe College to a site outside of the city. We suggested that the Board of Managers of Kobe College proceed in the formulation of a policy and work out the details. In spite, however, of the great financial needs of Kobe College, the Mission expressed its desire to coöperate with the

Women's Christian College of Japan, located at Tokyo, which began its career this spring under favorable auspices; and a request was made that the Board secure the money for one financial unit, that the Mission may become a coöperating supporter of that institution.

The increasing emphasis being laid on Sunday-schools was reflected in the desire of the Mission, and a Sunday-school Committee was appointed.

The following changes in location were made: Rev. and Mrs. Holmes from Hokkaido to Osaka; Rev. and Mrs. Frank Cary in Hokkaido; Rev. and Mrs. Hall in Maebashi; and Rev. and Mrs. Moran in Okayama. As the action of the Mission in creating the office of Field Secretary involves the location of the incumbent near the *Kumiai* headquarters, it becomes necessary for Dr. and Mrs. Pedley to relocate within easy reach of Osaka. Miss Alice Cary being located in Matsuyama for her second year of language study, the only members of the Mission still at the Tokyo Language School are Mr. Beam and Misses Field and Husted. Miss Edith Curtis was requested to locate at the Baikwa Girls' School, in Osaka, upon her return from furlough, and Miss Pauline Rowland will be at Kobe College the coming year. By the impending furloughs of Dr. and Mrs. Cary, Mr. and Mrs. Lombard, Dr. and Mrs. Pettee, Mrs. Davis and Miss Hoyt, besides the absence of Mr. and Mrs. Olds, who are already at home, the forces of the Mission are greatly depleted. The only families returning to the Mission this fall are Mr. and Mrs. Curtis and Mr. and Mrs. Bennett.

CHAS. M. WARREN.

The Opening Day at School.

The first day of school dawned warm and bright, for which, since it simplified arrangements considerably, we were all very thankful. The older girls were stationed at the gates of the school to direct each new girl as she came with

some member of her family. They went first to James Hall, the beautiful new college building, where they were welcomed by appointed teachers, who directed them to the room reserved for their special class on that day. In these rooms the new students of each class, each with father, mother, or some other member of the family, were served with tea and introduced to the class teacher, who gave them information in regard to the books to be used.

Before long, a bell rang announcing the time for the opening exercises, and, having made many formal bows, the new students, with their parents and teachers, filed over to the gymnasium, which at present serves as a chapel. Perhaps just here you would be interested in what one of the new students wrote the other day in one of my composition classes, about that event: "At first I thought that Dōshisha was about the greatest place I had ever seen. Then I thought the building where the ceremony was held was disappointing, because it was so poor for a chapel. However, I soon found out that it was not a chapel, but only an exercise place." You can readily understand how glad we all are that a kind friend in America,—God bless her!—has made it possible for us to have a real chapel, which will be begun before long.

After the guests had been seated, most of them on very comfortable, padded benches, which were donated to the school after the coronation ceremony, the new students were assigned to their respective places. Then the other students, who had been waiting about the building in groups, chatting and laughing quietly, followed, slipping off their wooden shoes at the entrance, as the others had done, and were assigned their seats for the new year.

Then, after the devotional service, we were given a talk by the principal, which included a sketch of the history of the school, and some of the ideals for which it stands. In an account of this first day of school one of the new girls wrote:

"Both the teachers and the pupils were very kind to me, and I was told about the school in the entrance exercises. So I love this school, and I am gay and happy." For some of the girls who entered, it was the first time that they had left their parents to go away to school, and one wrote that "every day, gazing at the sky over my native place, I wept in secret." One spoke of "thanking God for so many kind friends," and another wrote that "among all the new experiences, I felt a thing which is fresh in my mind even now. I came to know God, and, though I had great difficulty in learning my English, and in other things, I feel that I am always controlled by Him and draw strength from Him."

In reading these extracts from the students' papers you doubtless will understand their difficulties, and what the teacher of English has before her, but you will also get an idea of the deeper significance of the teaching.

Not all of the students come with a desire to know God, but we, as teachers, both Japanese and foreign, hope, with God's help, to open before them a vision which will never leave them, but which will go before them throughout their lives, leading upward and onward.

We all need your prayers,—all of us, teachers and pupils, old and new,—for strength and courage to face difficulties, and we need an abundance of His spirit to guide us in our relation with all with whom we come in contact.

It is a privilege and a joy to have even a small part in this enterprise, and, under the Master's hand, what wonderful results may come from "even a small part"! This little article would not seem complete if it did not mention the fact that we have welcomed Miss Denton and the new teacher, Miss Hilda MacClintock. You could not doubt the genuineness of the welcome if you could have seen the preparations for their coming and the joy on the faces of all when they arrived.

(Miss) MADELINE C. WATERHOUSE.

The Deputation in Maebashi.

Maebashi was fortunate in having Mrs. Blaisdell, while the others were in Sapporo, Sendai, and Niigata. Dr. and Mrs. Berry arrived Monday evening, Apr. 29th, from Sendai, as they did not feel equal to the trip to Niigata. While Dr. Blaisdell and Mr. Bell, accompanied by Dr. Rowland, reached us Tuesday evening, Apr. 30, and all left Friday morning, Apr. 3. Thus Maebashi was especially favored in having *all* the five members of the Deputation, and the two official interpreters of the Mission.

The time was all too short, but the usual program—station meeting, church reception and workers' meeting—was carried out. However, all agree that the climax was reached on the last evening, at the public meeting in the church, when Dr. Berry, interpreted in a masterly manner by Dr. Rowland, and Dr. Blaisdell, by Mr. Pedley, addressed a packed house—about five hundred students, professors, professional and business men and women. It was a new experience to have two such speeches—interpreted by two missionaries. There was a thrilling moment when, at the close of Dr. Blaisdell's telling address on "America in the War," the chairman, a Christian lawyer, backed by the spontaneous applause of the house, expressed to the speaker their appreciation of the address, followed by Dr. Blaisdell's—"The flag of Japan is a sun flag: the sun shines by day. The flag of America is the star flag: the stars shine by night. Together let us keep the light of peace shining day and night over the broad bosom of the Pacific."

(Mrs.) M. J. PEDLEY.

Deputation Visit to Matsuyama.

This visit covered only two days instead of the four that had been expected and planned for. Consequently it was two days of solid work with all



Deputation Delegates of the Kumiai Church, American Board Mission, and
Visitors, at Arima, May, 1918.

"functions" and public gatherings eliminated. The first official act was by Dr. Berry, who stopt the baggage cart on the way from the depot, opened his trunk to get his camera, and took a picture of our Girls' School pupils who were lined up to greet the visitors.

The work of the Deputation included inspecting the physical properties of the station, investigating the institutions and the general work of the station, and interviewing the Japanese pastors and evangelists from the whole field, most of whom were present at the special meeting called to meet the Deputation.

It was quite impossible to arrive at conclusions during these two tense days, the time being used almost entirely in collecting material to be used as basis for future conclusions and decisions. In general, however, there seemed to be an approval of the change of location of the Girls' School to the proposed new site now occupied by the Red Cross Hospital as soon as final arrangements can be made for acquiring this property. The *Dōjōkan* work was reviewed, and helpful suggestions made as to the future development in social service lines, without any formal division of the property at present, as once recommended by the Advisory Committee, and approved by the Committee *ad Interim*.

The field work was discussed with the Japanese workers, with reference to possible further occupation of strategic points in the present field not only, but also to the broadening of our work thru the whole of Shikoku.

The Deputation party consisted of Dr. Berry, Dr. and Mrs. Blaisdell, and Mr. Bell, and they were accompanied by Dr. Rowland as guide, philosopher, friend, and interpreter. The only regrets in connection with this delightful visit were that Mrs. Berry was unable to be present, and that the time had to be limited to one half of what had been expected.

H. B. NEWELL.

The Deputation at Sendai.

The Deputation was here from April 24 p.m. till 26 noon, tho the Berrys remained till 29 a.m. Many plans were changed because of shortening of expected time, and no general reception was held. Mrs. Blaisdell did not come. The first morning they gathered at Miss Bradshaw's house to talk over Sendai matters, and all had lunch together. After this the pastors and representatives of our former outstations, along with Pastor Katagiri, met with the Deputation in the same house. At this meeting where each spoke freely of the present condition, and of his hopes, all were greatly impressed by the able and sympathetic way Dr. Rowland interpreted back and forth. We had supper at the Igleharts' and then hurried to the DeForest Memorial Church for a welcome meeting at which both Dr. Berry and Mr. Bell spoke in response, while the latter played. Dr. Blaisdell visited the schools of the German Reformed Mission on Friday a.m. and then all attended a conference with the representatives of the various Missions at Miss Bradshaw's house, where a map of Tohoku was hung. At 1 p.m. Dr. Blaisdell, Dr. Rowland, and Mr. Bell left for Niigata. At noon Dr. Berry and Mr. Katagiri called upon the Governor and Mayor. On Saturday Miss Bradshaw and the Igleharts took the Berrys to Matsushima for dinner. Saturday evening came the Governor's dinner in honor of Dr. Berry. About ten leading Japanese were invited and Dr. Berry was told to bring whom he pleased. Mr. Katagiri and three missionaries attended. Dr. Berry responded in Japanese to the Governor's remarks of welcome.

On Sunday Dr. Berry preached with an interpreter and spoke at the missionary English service. The evening meal was at Prof. Gerhardt's. Sunday afternoon witnessed a little service at the graves of Dr. and Mrs. DeForest at Kitayama Cemetery, participated in by the Berrys,

Mr. Katagiri, Miss Buzzell and some of the school girls. Flowers were laid upon the graves by Dr. and Mrs. Berry. Monday morning saw the Berrys' departure for Maebashi, with a good number of friends to see them off.

(MISS) A. H. BRADSHAW.

Mission Meeting Not All Serious.

"The best Mission Meeting yet," was the sentiment of most of us as we left the cool quiet of Arima and plunged into the busy heat of long neglected activities again. Was it the best because of the goodly numbers, seventy-eight grown folks and nineteen children, who gathered round the festal board, or because that board was especially festal this year, thanks to our Mission Club Committee? Or was it due to the weather that smiled benignly most of the time? Or to the social committee who kept us entertained with original songs and waxed more jubilant and witty on the evening when they had things all their own way? We did not know there was so much fun covered up by the serious mien of our preacher brethren. We should like "mo-chutto" from our Dr. Blaisdell, another round of songs from Mr. Bell and his harmonica, and we should like to see Dr. Berry and "The Cork Leg" go on its journey again. Perhaps, if it fell in with Dr. Cary's "Tar Baby," it would cause even more excitement than did Brer Rabbit, and this would be as good as any of Mr. Warren's "coincidences." It might have been due to our visitors, to the Deputation, who gave us a "proper attitude of mind" and turned that mind to work on "ultimate integration" problems until some of us were quite worked up, though we never went anywhere near disintegration. O, no! Or to those who brought us news from the rest of the world. Dr. Reischauer and the new Christian Union College for Women, Dr. Scudder and the Union Church of Tokyo, the Clarks from India, and its different,

yet similar problems and solutions, the Japanese pastors and leaders, who gathered for a two days' conference with the Deputation, and joined us at afternoon tea, and other occasional visitors, who had been, or were, more or less connected with the Mission. It certainly was not due to the comfortable beds, for they were as rocky as ever, we heard, or to the bread that seemed to be as dangerous to false teeth and mastication, or to the "garrulous garret" where many of the single women hung up their frocks and threw down their shoes at fleeing centipedes, and—once in a great while, when there was nothing more to gossip about—slept a few winks. There was no special excitement. No children fell off high walls, nor plunged into roaring cataracts. No mothers made frantic dashes from committee meetings to save the eyes and hair of quarreling offspring. Charlie Warren attempted a stir by upsetting a kettle of water and the pot of coals underneath it, but he only succeeded in pouring the water down his shoes and warming himself a bit. Perhaps we enjoyed the children's meeting most and their Red Cross costumes, or the Sunday Evening Song Service, with its reminiscences of former members of the Mission and of the children now doing their part to make the world safe for democracy. We certainly were proud of the service flag and its twenty-five stars.

But it took all of these things together to make it "the best yet," the fun and the frolic sandwiched into heart-tugging consultations, the coming together from all places, of all those who make up our mission family and its friends, and in and through it all the consciousness of a great fight on, and the power to win sometime somehow.

(MISS) E. L. COE.

An Appreciation.

Japan is rich in men, who, in a spirit of lofty patriotism, have consecrated their lives to the welfare of the State.

Among these, few, if any, are more gratefully enshrined in the hearts of their countrymen, or, indeed, in the hearts of the friends of Japan everywhere, than he before whose tomb we now reverently stand—

TOSHIMITSU OKUBO.

His was the master-mind among that brilliant and determined galaxy of men who were active in the stirring days of the Revolution—the leading spirit in abolishing feudalism and in restoring imperial authority over a united people. Loyal to his Emperor, he was strong also for a political system that should be largely of and for the people. He was progressive and sternly just, and in a crisis never failed to meet the expectations of his confrères. A patron of learning and a promoter of civilization, he laid his life on his country's altar, giving full measure of devotion to establish a government whose honor, like his own, has never been tarnished by a violation of its pledged word.

To-day lovers of freedom and justice everywhere have reason to honor the memory of this man as Japan, strong and efficient, allies herself with the great democracies of the world in establishing a world-peace founded upon righteousness.

A prominent member of the Iwakura mission to America in 1871, he admired American institutions, and for the American people entertained a friendly interest and regard. His dignified bearing and his manifest sense of responsibility for his nation's welfare made an impression upon me that is indelible. The world is better for the life and labors of this princely man, and we honor ourselves by honoring his memory.

JOHN C. BERRY.

Tokyo, Feb. 27, 1918.

En route to Tokyo,
May 23, 1918.

My dear Dr. and Mrs. PEDLEY,—
Mrs. Clark, the children, and I have

enjoyed a very unusual privilege in being allowed to attend a meeting of a sister Mission. It would have been illuminating in any case, and was doubly so, because of the Deputation and the important questions which their presence brought to the front. We shall eagerly await news of the final conclusions, which you come to on these questions.

We have come to some appreciation of the greatness, delicacy and importance of the task committed to you. We have been deeply impressed with the devotion and wisdom with which you face your problems. But what fills my thought just now is warm appreciation of the open-hearted hospitality which you have shown us. You could not have been more cordial. We shall always cherish the memory of the fine fellowship, courtesy and hospitality of your Mission. You may count on us as advocates, wherever advocacy seems needed. And our great desire is that, whether in America, or, better, in India, we may have the privilege of having many of you in our home. The latch-string will always be out.

With great respect and warm thanks,
Sincerely,
ALDEN H. CLARK.

Kawaguchi 32,
May 19, 1918.

My dear Mrs. PEDLEY,

To you and to the other members of the American Board Mr. Cole and I want to express our deep appreciation. Your hospitality at meal time, and the cordial introductions and greetings we received from every one, made yesterday an unforgettable holiday from the grind of teaching.

We shall not soon forget either the contact with so many men of ideas—which prompted Cole to say as we parted in Osaka, "I have n't learned so much in one day for a long time."

Cordially and appreciatively,
RALPH P. BRIDGMAN.

General Notes.

On May 16 the Baikwa Girls' School, Osaka, celebrated its fortieth anniversary.

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Our Deputation sailed from Yokohama for home, May 30, by the N.Y.K. *Sunva Maru*.

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The record of attendance at mission meeting was 62 members, 4 associates, 20 children, 14 visitors. You will find all of the last mentioned by name, or definitely referred to in this issue.

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The Chugoku Bukai met for three days, Apl. 18—20, at Saidaiji, the seat of the famous "Eyo" festival. Compared with the tens of thousands that assemble at the Shingon temple to Kwanon, yearly in March, it was an insignificant body, but in spirit and object how incomparably greater! It was the largest meeting in several years, 12 of the 15 churches being represented by 22 delegates. A budget of 915 yen for *Bukwai* work during the coming year, was endorsed. At the general meeting of Christians the annual contribution reached the wholly unexpected total of 204 yen, this being more than twice the amount last year. All the meetings were marked by special interest and earnestness of purpose. "Pray without ceasing" was taken as the motto for the coming year and plans of large reach were set on foot for the "zenshin dendō" soon to begin in these parts.

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The *Evening Post*, N.Y., after the fashion of the *London Times*, issues occasional Japan Numbers. June 30, 1917 its second, and Mch 16, 1918 its third such issues appeared, and they are of a high order, containing contributions by prominent Japanese and Americans, besides having interesting illustrations of important personages, of leading industries, of noteworthy buildings, of scenic localities, etc. The last issue has

46 pages, besides an artistic and valuable cover; about a third of the contents consists of informing text, the remainder of advertisements. One of the latter occupies a full page of the cover, showing the head-office of Suzuki & Co., Kobe, of Madam Yone Suzuki, and of one of their great ships. This firm are importers, exporters, manufacturers, owners of a fleet of ships, and ship-brokers. They have N.Y. and London offices, and branches all over the Far East. Last autumn they sent one of our Bible class to their London office. Premier Terauchi, Viscount Motono, Viscount Kikujiro Ishii, Baron Megata, Ambassador Roland Morris, Dr. Rudolph Bolling Tensler are among the portraits found in the number.

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Memorial Day was observed at Kobe and at Yokohama with more than usual interest and earnestness. As the war goes on, the Allies are drawn closer together in friendship and determination to defeat Germany. Accordingly, these memorial services were attended by members of the allied nations. At Yokohama a naval monument was dedicated to Americans who have died in the Asiatic service, and whose graves are there; it was erected by the American Government, and bears the names of some 110 sailors and marines. At Kobe the largest attendance for years was seen at the old Ono Cemetery, and citizens of England, Canada, France, and other nations, joined in the exercises. One of the advantages conferred by the Deputation on us at Kobe, was the privilege of attending the services; other years we are invariably at annual meeting on May 30. Rev. Willis Edwards Parsons, D.D., of Kobe Union Church, gave a ringing, impassioned address, fired by the action of Congress and the President in appointing the day one for national prayer, humiliation and fasting, and by a recent order of Sir Douglas Haig to the rank and file of the British army. In clarion notes he called the United States to penitence and prayer.

Consul Fraser recalled that this was the 50th anniversary of the birth of Memorial Day in 1868, when Gen. Logan suggested the observance of such a day.

* * * *

Osaka station for some years has had its eye on a region on the north side of the city which is comparatively new and is growing rapidly. This part comprises what were formerly three villages. They have lost their village appearance and organization and are fast becoming absorbed into the city itself. The normal growth of the population of the city proper for the last five years has been twelve per cent, while the two largest of these three village sections have increased at the rate of sixty-seven per cent in the same period. In this section are the Baikwa school, the Umeda church, the Kitano chapel, and four Sunday-schools having direct connection with the station. Small factories abound in this region, but it is also a residential quarter, with numerous boarding houses for students. To reach these students, a club for boys and a social club for young men meet in the Umeda church every week. It is in this growing section of the city that the members of the station plan to put their main strength for a few years. This line of action will not in the least lessen our co-operation with the independent churches. We are acting on the plan of first-aid to the needy, and our plan is heartily approved by the pastors of the city. The station has a clear right of way, with no obstacles or obstructions except our own perversity and sluggishness, or occasional pit-falls and sloughs of despair into which we sometimes stumble.

* * * *

There are two currents flowing in the direction of the passing centuries—the amelioration of social conditions, and that of society units—the sanctification of the ideals of communities and of their individual components. In former generations the Church put the main emphasis on the conversion of individuals, and

probably does so still, but in these decades she is increasingly counting on the broader current of social improvement as a weighty factor in the evangelization of the world. The spirit of the age—general public opinion, no matter what the nature of the elements which contribute to form it, aids greatly in the evangelization movement—indirectly by preparing the soil for the gospel-sower. In May the local press told us of a campaign against vice in Hyogo Prefecture. The authorities set themselves to improve public morals, by more stringent regulations about prostitute houses and inmates. There were said to be ten licensed quarters at Fukuwara, Kobe, 96 keepers, with 1,187 prostitutes; Shin-kawa, Hyogo, Kobe, 22, with 261; Nishinomiya, 38, with 347; Akashi, 10, with 113; the rest are lumped at 224 keepers, with 759 girls at Himeji, Murotsu (Awaji), Sasayama, Shinkawa, Sumoto (Awaji), and Takasago, a total of 390 houses, with 2,667 prostitutes. After July 1 no girl will be allowed to sit on exhibition at the street windows inside the cages, to entice customers, the fotografs may be placed on exhibition.

* * * *

At the annual meeting a committee of six was constituted to consider various matters involved in the Deputation's report and to report later to the Mission. This committee formulated for the Deputation a partial "Statement of Needs and Opportunities for Advance in the Work of the Japan Mission," under the following heads, from a long list of opportunities and needs, collected from statements made during the mission sessions, or from individuals, and selected by the committee as of greatest importance and pertinence. An explanatory paragraph was furnished on each topic.

A. STRENGTHENING OF PRESENT WORK.

1. Dormitories for the University Department of Doshisha.
2. Social service department for the Woman's Evangelistic School.

3. Development for Kobe College.
4. New plans for Glory Kindergarten and Training School.
5. New workers needed. Statement of requests made at mission meeting, for six new families and nine single women.

B. NEW WORK.

1. Girls' hostel for Okayama.
2. Expansion in Hokkaido.
3. Kindergarten and social work in Nishijin.
4. Plan for sending promising pastors or teachers to U. S. for study or observation. *
5. Christian Music School.
6. Korea.

* * * *

The *Post's* Japan Number contains an interesting letter from Alonzo Barton Hepburn, chairman of the board of directors of the Chase National Bank, N.Y., to Baron Eiichi Shibusawa, offering 100,000 yen to found an American professorship at Tōkyō Imperial University. The University accepted the offer and suggested the name, "Chair of American Constitution, History, and Diplomacy." Mr. Hepburn, who is a distant relative of the late Missionary Hepburn, of Yokohama, says that in his last interview with Dr. Hepburn, the old man said: "The Japanese are a good people and a great people, and I want you always to be their friend." Banker Hepburn, feeling that a result of the war is likely to be increased restriction of immigration of all nations to the U.S., and so a retardation of the removal of some differences between America and Japan, adds, "It simply means that we must be a little more devoted to the cause of international good fellowship, a little more in earnest in advocating peace on earth, good will toward men," and to this end he made his offer. The first year's lectures have already been delivered. Prof. Tatsukichi Minobe of the chair of Comparative History of Legislation, treated the subject of the American Constitution, Prof. Sakuzō Yoshino, of

the chair of Political History, "one of the foremost writers on current politics" (XXI. 2, p. 37), lectured on the present relations between America and Japan, while Prof. Inazo Nitobe delivered a series on American Colonial History. All three are professors in the Law College of the Imperial University, Tōkyō.

* * * *

At mission meeting the Sunday evening service was devoted to memories and reminiscences of former members of the Mission and mission children who had died, gone into, or are about to go into, some sort of war-service up to the present. Miss Alice Eliza Harwood, a former member, and Lieut. Edward Forbes Greene, son of the founders of our Mission, died within the year. Upon the wall was a service-flag with a golden star for the latter, and with twenty-four stars for those still in the service, or who have been, or are about to be, in it. They are Marion Frances Allechin, Samuel Colcord Bartlett, Jr., Gordon Bartlett (Croix de Guerre), Gordon Berry, Lieut. Fenimore Cady, George Emerson Cary, Lieut. Admont Halsey Clark, Howard Cone Curtis, Jerome Dwight Davis, Morrell Walker Gaines, Ruth Louisa Gaines, Elizabeth Grosvenor Greene, Evarts Boutell Greene, Jerome Davis Greene, Donald Gordon, Luther Halsey Gulick, Mrs. L. H. (Helen Swift) Gulick (XXI. 1), Pierre Leeds Gulick, Horatio Whitman Newell, Lieut. Justus Wellington Newell, Hilton Staples Pedley, Paul Rowland, Lieut. Wm. Mollis Sistare, Jr. (XIX. 2), John Wallace Taylor. At least one of our former members, Miss Electra Pauline Swartz, is "on active service with the U.S.A. forces" in France. Apl. 11, she wrote from Salvation Army Headquarters, 122 W. 14th St., N.Y., "I'm about to leave for somewhere in France to work in one of our S. A. huts" (XXI. 5). The name of Mrs. Geo. (Ethel Grant, XVI. 1) Cary was omitted from the mission meeting list of mission children whose stars belong on

the war-service flag. She was occupied in Y.W.C.A. training camp service for a time.

* * * *

Mr. Grover sends an appreciation of Mr. Dunning's pamphlet. All teachers of English conversation, especially new beginners, should be grateful to Prof. M. D. Dunning for his "Suggestions and Wrinkles for Teachers of English Conversation" recently published by *Kyobunkwan*. Here is set forth briefly and clearly a theory and method which Mr. Dunning has developed out of his fifteen years of successful teaching in Doshisha. As the title indicates he does not attempt to lay down a hard and fast rule, but, as he states in his preface, "I make only suggestions that have grown out of my own experience. The individuality of the teacher must have the fullest play; he must work out his own methods, putting his own personality into his work." The theory is that the Japanese student learning to speak English proceeds along the same path as does the little child who first picks up words—the names of things and actions, then "begins to associate one thing with another in accordance with its space relations," from that goes on to deal with ideas as they are related in time, and finally comes to the stage of what the author terms personal thought-relations. In successive chapters he deals with these progressive steps, setting forth his method clearly and with such a degree of detail and illustration that the reader sees just how the thing is done. Not every teacher may find the "wrinkles" which Mr. Dunning has to offer, practicable—this depends upon the personality of the teacher—but they are suggestive and should at least help every teacher to develop "wrinkles" of his own. Mr. Dunning's "wrinkles" consist, for example, of an alarm-clock for use in teaching time-relations, a "dobutsuen" of toy animals, diagrams of various sorts, and the acting out of ideas and stories—things that will make his teaching concrete.

An instance of signal faith and devotion from among the Christians at Niigata may be given. More than a year ago a young lady student named K—, who was in the last year of her course in the Normal School, for some reason got into the habit of attending church, and finally developed a faith that was strong enough to brave the opposition of her schoolmates, and she received baptism with marks of genuine piety. Before graduating from the school she had made such an impression upon some of her school friends and others outside, that as a memorial to her and as a pledge of devotion to the cause, five or six of them formed a society which had for its purpose their own spiritual culture and the development of faith in others. They were not all Christians, but they were all in earnest, and when they separated to go to different places for their work they agreed that among them they would raise 4.50 yen a month, part of which should be put into spiritually helpful books and the rest into direct evangelistic work to be administered by their pastor. As for the books, after passing them around among themselves, they were to be put into the pastor's charge, for him to use in his work. All are still earnest, while one of the number, the daughter of the head official of the county, has recently received baptism, a result partly owing to the new impetus given to her faith by the evangelistic enterprise in her town this summer, and partly owing to the fact that this K— San, hearing of her friend's new interest, made the long journey, partly by train and partly on foot, met with her friend, talked and prayed with her all night, and returned the next morning to take up her work in her school, in the island of Sado. The new convert is one of the leaders in the church that has just been organized. As for Miss K—, one more evidence of her earnest spirit is this. While she was still studying in school, partly for her own spiritual culture, but chiefly to provide a means of bringing the sacred words of the Bible to her old Buddhist

grandmother in characters large enough for her poor failing eyes to read, she copied out the whole of the New Testament, little by little, using carbon paper so as to make four copies for her friends, and recently the writer was greatly touched to receive one of these copies beautifully bound, as a memento of her faith.

* * * *

The oldest Shintō shrine in existence is sometimes said to be Miwa Jinja, eleven miles from Nara, antedating the Ise shrines, yet the fact appears to be that the Izumo Oyashiro is the oldest, for the deity of Miwa, Omononushi no Kami, is said to have removed from Izumo to Miwa, Yamato, to be a near-protecting god of the imperial line, which had its capitals in Yamato for many centuries according to the so-called history of half a millenium B.C. The god of Miwa is the *nigi mitama*-of Okuninushi no Kami, son of Susanoo, or Gōzu Tennō, both of whom are worshipt at Izumo. In the *Nihongi* it is stated that Onamuchi or Okuninushi himself enshrined his *nigi mitama*, wonderful, good fortune bringing spirit, at Miwa, in order to protect the emperor. We presume the reason for the assertion that Miwa is the oldest shrine in existence, "founded in the first century B.C., believed to be the oldest in this country" (Official Guide to Eastern Asia, II. 313), is that it is the oldest in Yamato, which was regarded as the center and circumference of all that could be called Japan for centuries, and therefore people fell into the way of speaking and thinking even of Miwa as the oldest shrine. According to certain Mt. Hiei sources the *ara mitama* (for explanation of this and the preceding term see Aston's "Shintō") of the god of Miwa, Omononushi (Okuninushi, god of Oyashiro) transferred himself to Karasaki, Omi, and became a deity ever since associated with Mt. Hiei, and thus there is a direct relation between Izumo, Miwa and Mt. Hiei, which may enter into the explanation of why Hiyoshi Jinja (*kwanpei taisha*, Ō Yamagui no

Kami) at Sakamoto, is held in such high esteem. The sources, we suspect, reflect the astute spirit and practice of Dengyō Daishi in propagating Ryōbu Shintō and enhancing the prestige of his Tendai sect by associating it with the most ancient Shintō deities and with their tutelary care of the imperial house, since the imperial court was located in Omi for several reigns in the seventh century. In the account of Miwa (*kwanpei taisha*), given out by the shrine in its "Miwa Jinsha Go Yuisho Ryakki," it is said to be one of the "sixteen or twenty-two shrines" held in special regard in the territory about the capital, known as *Kinki*, which had at times a wider significance than *Go Kinai*, or the Five Provinces about the capital. The names of the twenty-two follow, the italicized not being included in the sixteen. Ise Dai Jingu, Iwashimizu, Kamo, Matsuo, Hirano, Inari, Kasuga, Oharano, Okami, Iso no Kami (Yamato), Yamato (Miwa), Hirose (Yamato), Tatsuta (Yamato), Sumiyoshi (Settsu), Hiei (Omi), *Une no Miya* (Yamashiro), *Yoshida* (Kyōto), *Hirota* (Settsu), *Gion* (Kyoto), *Kitano* (Kyoto), Nibukawa (Yamato), Kibune (Yamashiro, Mt. Kurama). The twenty-two were selected about 970 as special guardians of the palace (*ōjo*) at Kyoto, and the emperors sent their representatives to attend the festivals. It is said that a great rain fell for some months in 965, and the people were so greatly distressed that Emperor Murakami sent his representatives to all the sixteen shrines to pray for relief, and the rain ceased. From this we may learn that there was a special sanctity about the sixteen earlier than when the larger number was determined.

Personalia.

Miss Kiso Wakuyama sailed from Yokohama on the 3rd by N.Y.K. *Kamo Maru*.

It seemed just like old days to have

Mrs. Gertrude Wilcox Weakley, of O-saka, with us at Arima.

Mrs. Frances Hooper Davis' address after July 1 will be c/o Mr. L. L. Davis, 4,431 East 26 Av., Denver, Colo.

Rev. Schuyler Sampson White had an extended account of the Eyo festival in the *Japan Mail*, XXI. 14, Apl. 7, 1894, pp. 413—15.

At Arima, May 18, the 40th anniversary of Dr. and Mrs. Otis Cary and of Miss Harriet Frances Parmelee was duly recognized by the Mission.

Miss Margaret Lee White graduated from the Ohio State University on May 28, which held its commencement about a month ahead of time, because of the war.

What was said about Dr. Pedley (XXI. 8, p. 149) in connection with his conduct of the Deputation, must be understood also, *mutatis mutandis*, of Dr. Rowland in the northern stations, and at Matsuyama.

Rev. Robert Elmer Chandler and family reacht Kobe from Tientsin, May 30. After a visit with Mrs. Davis, and with Mr. J. M. Davis, at Tōkyō, they plan to sail for America on the *Siberia Maru*, from Yokohama about the 21st, along with Mrs. F. H. Davis.

Prof. Jas. Francis Abbott was one of the flitting visitors and old friends who lookt in on us at Arima. He spent some time in Japan on his way to China and now was returning to America. His book, "Japanese Expansion and American Policies," has been translated recently into Japanese as *Nichibei Mondai* (XII. 7, XX. 2).

Wellington Newell, Mch 16, wrote: "Whit. says he's at the front again. I can say all but the 'again.' Have had my baptism of fire now and am really getting to the veteran stage. A 'dud' lit about twenty feet from us the other day. Glad it didn't go off. Saved having to clean up a rotten mess. All I have to say is that Sherman was a darned optimist."

While "Col." Yamamuro was a student at the Dōshisha he heard Mr. All-

chin's lecture on the "Prodigal Son" at the Chapel, and was deeply impress. He determined that, when he graduated, he would try to save prodigals. He went to Tōkyō, and, while working by day, talkt on the streets by night, to reclaim prodigals. This was before the Salvation Army started here.

Rev. Benj. Farrington Sargent and his wife, Mrs. Susan Talmon Sargent, late of Lintsing, No. China (XIX, 9), Miss Edith C. Talmon, a kindergartner of the same station, and Rev. Francis Marion Price, all of our North China Mission, reacht Kobe, May 25, from Tientsin, and went forward after a few days, to sail on the *Korea Maru*, from Yokohama for San Francisco (XIV, 2).

Rev. Theo. Allen Elmer (XXI. 1) returned from the Caucasus to Tokyo about May 28, and we suppose the rest of his party (XXI. 1) have gone to America. The report is that these relief workers were ordered by the U.S. Consul-General at Tiflis, to abandon their work "because no progress could be made and the danger was great." Mr. Elmer has been induced to join a Red Cross party of Americans now here on their way for relief work for Armenians and others.

Tsunejiro Miyaoka, Esq., a distinguished lawyer at Tōkyō, is to be a guest of honor, by special invitation of the American Bar Association, at its forty first annual meeting at Cleveland next September (XIX. 7 p. 143). For a synopsis of his career, compare Yasujiro Ishikawa's Who's Who in Japan, 1917, published by the Keiseisha. The *Japan Magazine* for May has a fine picture of him, and an interesting sketch of his life. He sailed on the *Empress of Japan*, May 31, for America.

Miss Madeline Clara Waterhouse sailed for San Francisco, from Yokohama, May 7, by the *Shinyo Maru*, to attend a family gathering during the summer, and is expected back in Japan in the autumn. Her brother, Rev. Paul Waterhouse and family, sailed for Los Angeles by the *Anjo Maru* last March,

and had twenty four hours at Hilo for a fine excursion to the world's biggest living, primary crater. The party left the ship about 2 p.m., and a car took them up and back to the ship by 10 p.m.

Rev. Doremus Scudder, D.D., pastor of the Union Church, Tokyo, came to Arima for a few days of our meeting, and led one of our daily devotional services, speaking on "Social Service," and giving interesting personal reminiscence, by way of introduction, of how his attention was awakened to the subject while he was a member of our Mission at Niigata, where he wrote to Prof. Peabody, on the inspiration of one of his articles in the *Independent*, asking for a list of books, which he read, and so became prepared to enter upon a social service work at Chicago, soon after leaving our Mission. Come every year, Doctor.

Prof. Masumi Hino, a graduate of the Dōshisha theological school, a student at Union Theological Seminary, and for sixteen years a professor at the Dōshisha, continues to reside at Kyōtō. He is at work on a large volume about the history of Christian doctrine, for publication. He is active in the churches and Y.M.C.A., having recently completed a series of lectures at the Osaka Church, and being now in the midst of a course at Kobe Y.M.C.A. He has been approached with reference to a new theological school which some *Kuni-ai* men would like to see started at Tōkyō, but he has no present thought of encouraging the proposition.

Mch 8 Whitman Newell "At the Front," was in charge of an auto for transporting wounded from the *Post de Secours* to the hospitals in the rear. His squad had charge of three such stations, at each of which three men are on duty twenty four hours. "In the evening we built a fire in the stove in the dugout and read. There was a heavy barrage, but we had no calls. Next day I had one trip distributing three *blésés* in three widely separated places." Later he got an eight day leave, and wrote, Mch 14, from Aix-les-Bains, down in Savoie,

near Chambery, in full sight of the Alps. "Would like to tell you of our trip down here, and the stops we made, but that is *dépendu*."

Rev. Kenneth Stanley Beam and Misses Inez Lilian Crawford, Clara Leonora Eastlake, Sarah Maria Field, and Edith Evelyn Husted united with our Mission Church on May 19. Miss Crawford is a Congregationalist from San Dinis, Calif., Pomona, '13, and a Y.W.C.A. worker at home till she entered upon the same at Osaka last autumn. Miss Eastlake is a daughter of the late Prof. F. W. Eastlake, for many years a teacher in Japanese schools, compiler in collaboration with Baron Naibu Kanda, of the popular pocket Jap.-Eng. Dictionary, brought out in 1891 and carried thru 35 impressions up to 1897, a valuable book costing only 35 *sen*, and of a size for the vest pocket, yet of type "clearest and most legible." Miss Eastlake graduated in 1911 at St. Paul's Convent, Tōkyō, and since has been teaching at Tōkyō, Y.W.C.A., till her present engagement at the Baikwa Girls' School.

Miss Edith Curtis, 163 N. Main St., Oberlin, writes: I hope to sail some time this summer, but no definite date has been set yet for my sailing. I have enjoyed being at home with mother and Ruth this year so much. I have done a little studying in the graduate school of theology and have found it most interesting and profitable. (I wish I could have another year of it, for so many interesting lines of study have been opened up!) Mother is quite well for her, and Ruth is finishing her work in college this year. Howard is studying in the College of Physicians and Surgeons in New York City, and is very enthusiastic over his work. Otis is teaching in the Agricultural College of Cornell University (Ithaca), and is acting as head of his department (plant physiology) during the temporary absence of the head of the department. He received his Ph. D. in plant physiology two years ago, and is very much interested in his work.

Kyūdōsha no Tameni, edited by the Shimbun Dendōkai. 170 pp., 8°. Price 50 *sen*. Postage 6 *sen*.

This is a collection of the principal ideas of over fifty pastors and well-known laymen, and was written for newspaper evangelism during the union evangelistic movement. It is a most appropriate book for use in evangelistic work for every class of people, as it was written by men in various positions and the style is concise; of course, it is a good book for the use of all Christians.

Bokuyō Shihen, a translation by Tomota Harada, of Joseph Baldwin's work on the Twenty Third Psalm. New Edition. Price 35 *sen*. Postage 4 *sen*.

This booklet clearly explains, verse by verse, the 23rd Psalm, with illustrative stories and pictures. Throughout the relationship between a shepherd and his sheep, symbolizing the close relationship between God and man, is distinctly traced, with the Judean hills and vales as a background.

Kurisuto no Nichijo Seikatsu. } Translated by Tomo-
The Daily Life of Christ. } ta Harada. Third
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Michinari Suenobu, Chairman of Board of Directors.
Kenkichi Kagami, Managing Director.

MISSION NEWS.

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2. News-Letters from the various Stations, giving details of personal work.
3. Incidents, showing results of evangelistic work in the life and character of individuals.
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